SINGH SABHA SHATABADI ISSUE

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THE SIKH SANSAR: *Sansar* means universe. Traditionally the material universe has been considered an "illusion" *(Maya)*. The Sikhs consider the material universe as a manifestation of the cosmic spirit. This journal will attempt to present both the material and spiritual aspects of Sikh culture.

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Guest Editorial

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At a time when, on the one hand there is a serious deterioration in moral standards, with corruption of every kind not only rife but flourishing, and on the other a lack of real understanding and of appreciation among our people of our great heritage and the noble principles of our faith, the effort to revive the *Singh Sabha movement* which the *Singh Sabha Shatabadi* Committee has undertaken is most timely.

The task of this Committee is no less and no more than to remind people of what our Gurus preached, the example that they and the Sikh martyrs left for us in their devotion to the great principles of our faith and our traditions which they emphasized for us by the sacrifices that they made from time to time to defend and uphold them.

The combination of a doctrine of love, of the universality and brotherhood of mankind — *Ek Pita ekas kay Ham Barak* – no racial discrimination — *Ek Nur tay Sabh Jag Upjaya Kaon Bhqlay Kaon Manday* – there is only one Father (one God) and we are all his children, the whole world has emerged from one light how can we say one is good and the other is bad — and the spirit of "*Sewa*", service of mankind, service that reached its apex in the time of our tenth Guru, Sri Guru Govind Singh, who created the Khalsa and inspired it with the loftiest ideas ever taught to human beings, that arms must be resorted to only to fight against tyranny in the cause of human liberty and freedom and that in that fight whatever the odds, whatever the sacrifices called for, there must be no acceptance of defeat, only Victory — *Nischay kar apni jit karon* — With full faith I will achieve victory, is truly unique and a wonderful guide for a full and useful life. The unending fight against overwhelming odds, the sacrifice of his dearest and closest including his four sons until victory was achieved. This, together with the inspiring and unique "*Bani*" that Guru Govind Singh, poet, warrior, Saint, a Leader whose power over his followers and the discipline that he inspired was based not on power or fear but devotion and love, has left for us a precious heritage indeed which we need to be constantly reminded of.

Another great principle, truth and sincerity, the elimination of all false values, all hypocricy, which Guru Nanak not only preached but so dramatically demonstrated during his life time is yet another beacon to guide us during the prevalence of false values, falsehood and hopricy which we are witnessing all over the world today.

To my mind the most important thing is that these ideals are not just dreams. They can be guides for us all to follow and practise in our daily lives. They can help us to achieve that balance between material and spiritual progress which alone can correct the existing unbalance between material progress which man has achieved in a measure undreamed of and the lack of any corresponding progress on the spiritual side which has brought humanity to a point where instead of looking forward to a true golden age we live in fear and trepidation of a holocaust which would mean the more or less complete destruction of what man has achieved.

I am glad therefore that the *SIKH SANSAR* has devoted this issue to the *Singh Sabha Shatabadi movement*. What we Sikhs can contribute, if we can live up to our heritage, not only for the betterment of our own people but for the good of humanity everywhere has a real value and it is good to know that through the "*SIKH SANSAR*" the Sikh way of life will get known to a wide public in some of the most advanced countries of the world.

Harjit Singh Malik

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SINGH SABHA MOVEMENT — RETROSPECT AND PROSPECT

DR. GOBIND SINGH, M.A., LL.B., PH.D.*

The modern world is passing through a crisis of character and values and there is a great need of re-educating the human mind through the message of the Sikh Gurus. According to Arnold Toynbee, the world-renowned historian, "the whole world is in spiritual distress of having lost touch with its ancestral tradition". It is this ancestral heritage of the Gurus which is now being brought to the notice of communities all over the world.

The Singh Sabha Centenary being currently celebrated through out the world is an apt occasion for looking in depth at the origin and history of the movement and its future prospects.

Origin: 1873 will go in history as the year of the Sikh Renaissance. The gloom and the degradation which followed the loss of the Sikh empire and the autocratic rule of the British officials in the Panjab made the prophets of doom predict that Sikhism will die out or get merged into Hinduism by the end of the nineteenth century. There were of course certain reasons for such a view, because with the loss of the Sikh empire and consequent frustration, the Sikh practices and beliefs were diluted by the growing influence of Christianity and Hinduism. The Sikhs had to fight the onslaught on their faith and way of life on two fronts. Fortunately at this moment, the Sikh leaders rose to the occasion and stemmed the tide of apostasy. The credit for this goes to devoted Sikhs like Sardar Thakar Singh Sandhwalia, Professor Gurmukh Singh, Bhai Dit Singh and many others who stuck to the purity and dignity of Sikh ideals and practices. Through a multi-faceted programme, they brought faith and courage to the community.

The immediate cause for the extablishment of the Singh Sabha Association on 29th July, 1873, was the declaration of four Sikh students of Amritsar Mission School that they had decided to embrace Christianity. It was feared that if this move was not checked in time, mass conversion of Sikhs would take place. The Sikh leaders got together and scotched the plan of converting the Sikh students. The zeal and enthusiasm of the masses was secured by the devoted *Parchar* work of the pioneers of the movement. They went to the villages and weaned the rural Sikhs from Brahamanical practices like *Sharradha, Havan* and idol-worship. They preached openly against the use of liquor and intoxicating herbs and drugs. On the social front, they reiterated the Sikh concept of the equality of man and discouraged caste-consciousness and the evil practice of untouchability. Through their devoted efforts, *'Singh Sabhas'* (Associations of Singhs) were established in many towns and villages both in the Panjab and outside. This renaissance not only produced a cultural awakening but also revealed to the masses the high values of the Sikh faith which provided the secret to human happiness.

Aims: The main aim of the founders of the Singh Sabha Movement was to discover the glorious heritage of Sikh faith and tradition by imparting the necessary knowledge to the younger generation and inspiring them with high moral standards of conduct so that they may become the best models of the community. Education of the community was necessary and therefore, the establishment of schools and the production of religious literature were undertaken in a big way. The leaders were also aware of evils that had crept in the social customs and religious practices of the Sikhs and by setting personal examples weaned the masses of the corrupting practices.

To these aims, the present Centenary Sikh Sabha Committee has added a few more objects like the extablishment of institutions of research in religious, social and philosophical aspects of Sikhism, the setting up of libraries, Punjabi classes, nursery classes and Sunday classes, the establishment of *Prachar* centres and travelling fellowships both in India and abroad for disseminating the massage of the Gurus through audio-visual aids and the organization of seminars and study centres. The Central Khalsa Vidyak Board has been set up at Chandigarh to establish closer coordination and cooperation among Sikh educational institutions and to promote research in Sikh studies and to assist in the attainment of standards of excellence in the field of education. It will give financial assistance to colleges and schools for approved projects.

The modern world is passing through a crisis of

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character and values and there is a great need of re-educating the human mind through the message of the Sikh gurus. According to Arnold Toynbee, the world-renowned historian, "the whole world is in spiritual distress of having lost touch with its ancestral tradition". It is this ancestral heritage of the Gurus which is now being brought to the notice of communities all over the world.

Achievements: On the educational front, the Singh Sabha Movement accepted the challenge of removal of illiteracy. Schools were set up in many cities and villages. Adults were taught Panjabi so that they could read books and scriptures. *Gurmukhi Akhbar* (magazine) was started on 10th November, 1880. The *Khalsa Diwan* was established at Amritsar in 1883. The foundation stone of Khalsa College, Amritsar was laid on 5th March, 1892. The Khalsa Tract Society was established at Amritsar in 1894 and it published lots of pamphlets on Sikh traditions and doctrines. In 1899 an English Weekly — *The Khalsa* — and Punjabi Weekly — *Khalsa Samachar* — started publication. These publications provided a sort of moral education to the whole community.

With regard to the organizational set-up of Sikh shrines and Gurdwaras, the Singh Sabha leaders insisted on a democratic management. The corruption in the shrines and temples run by *Mahants* and *Udasis* was brought to public notice and a struggle was started to liberate the temples from hereditary priests and exploiters. This awakening threw into relief the dichotomy between the high principles of the Sikh religiona and the daily life of the custodians of these shrines. A wave of resentment rose against the corrupt owners and managers of the temples. By and by, Singh Sabhas took missionary work in hand. The sacrifices made by the Sikhs at *Nankana Sahib, Jaito* and *Guru-Ka-Bagh* pricked the conscience of the rulers. Moreover, the mounting public pressure compelled the British administrators to give up protecting the corrupt managers. Ultimately the Gurdwara Act was passed in 1925, thereby ensuring popular control over Sikh shrines and the community's funds. Similarly, with the support of the Singh Sabha leaders, popular control over the leading Sikh educational institution — the Khalsa College, Amritsar — was acquired. It was a victory of democratic forces. The right of a religious minority to manage its own institution, a right now enshrined in the Indian Constitution (1950), was gained after tremendous sacrifice.

The political rights of the Sikhs had to be gained through a long struggle. Even the right to wear the *Kirpan (sword) of any length was secured after a great agitation. It was not merely the question of reservation of seats or separate electorates, but the basic right to lead an honourable life according to the Sikh religion and the freedom of using the mother-tongue in all walks of life. The discrimination practised against the Sikhs in the matter of appointment to government services and public offices was brought to lime-light* and the hypocrisy of the administration in the matter of equality of opportunity was freely discussed in the press and on the public platform. Moreover, the strictness with which the immigration laws were applied to the disadvantage of the Sikhs settled abroad made many persons doubt the purpose and the utility of the British Commonwealth. By and by, the Sikhs came into their own and the crowning victory was the creation of the linguistic province of the Panjab.

Future Programme: The celebration of the Singh Sabha centenary can only be meaningful if it leads to a better future of the Sikh community. This is an age of science and technology and we must move with the times. In a competitive society, only the fit will survive. Fortunately the Sikhs through their heritage of struggle and suffering have built up adequate physical and moral strength. Being th sword-arm of India, the Sikhs have established their supremacy in recent wars between India and her neighbours.

A community cannot survive merely on slogans like 'religion in danger.' What is needed for survival is self-reliance. The source of inspiration for the Sikhs is the Gurdwara. The Gurus established *Sangat* and *Pangat*. Fortunately these two institutions are already with us and need further strengthening. The Gurdwara needs to be made a centre of Sikh study and meditation. We have to go beyond the routine *Katha* and *Kirtan* — which I call the ABC of Sikhism, to a deeper study of Sikh philosophy and values which offer solutions to the stresses and tensions of living under modern conditions.

For this purpose, we must re-organize the working of the Gurdwara so that it becomes a real community-education centre. We must catch the eye of the younger generation. We must start nursery schools and Sunday schools in the Gurdwara. If accommodation and funds are available, we could have a fullfledged school with primary, middle and higher secondary classes. Special evening classes may have to be arranged for adults, both men and women. *Kirtan* and *Gurvani* classes could be added if there is a demand of the locality.

I would propose a full-day time table for a good Gurdwara as under:

5 a.m. to 8 a.m.	Asa-di-Var, Kirtan and Katha
8 a.m. to 11 a.m.	Nursery school
11 a.m. to 5 p.m.	High School
3 p.m. to 5 p.m.	Istri Sat-sang
5 p.m. to 7 p.m.	Music, Gurvani classes Adult literacy classes
7 p.m. to 9 p.m.	Kirtan, Katha

Survival in the modern competitive society depends largely on economic development. The Gurdwara is to be made the centre of economic development of the community. Just as we generally have a *langar* (free kitchen) and a school attached to the Gurdwara in the same way, we should have a workshop or a factory or an industrial complex under the aegis of the temple. It will provide training in skills and employment not only to Sikhs but also to non-Sikhs. The Singh Sabha should now give a new slogan — "Gurdwara and industry go together". The free kitchen has solved the problem of food for the poor and the indigent, so the industry (small scale/large scale) will satisfy the economic needs of the community. The Sikhs are a very resourceful community and like manual work. They have a great aptitude for technical jobs. Let the Singh Sabha give a helping hand in the economic uplift of the community.

Finally, we must remember the Sikhism has a universal appeal. We seek in our prayer the good of entire humanity. India has a great variety of faiths and communities. We believe that each one of them has a notable contribution to make to our national heritage and culture. The Sikhs have served India with great zeal and distinction in the past and made an effective contribution to the country's development. We must hold fast to our noble traditions and fully support the programme of the Centenary Committee to revive the glories of the Khalsa in the days ahead.

AMRIT CEREMONY IN YUBA CITY







INDIANS TO BUILD SIKH TEMPLE ON OAKWOOD SITE*



Reading the granth sahib (SIKH BIBLE) UNDER THE CANOPY ARE SHER S. KALA, BEDFORD HEIGHTS; MRS. GIAN KAUR, NORTH OLMSTED, WHO CONDUCTED MUCH OF THE SERVICE; AND ISHWAR BALANI OF CALCUTTA, INDIA; S. P. JUNEJA.



BALBIRSINGH BASI PRESENTS A LETTER DESCRIBING HIS LAND DONATION TO S. P. JUNEJA, EUCLID, PRESIDENT OF THE SIKH CULTURAL SOCIETY WHILE HIS SON GURIQBAL AND MRS. BASI PROUDLY WATCH.

A bit of India will come to the Bedford area in the future in the form of a gurdwara (Sikh Temple) planned for construction by the Sikh Cultural Society, Inc. on two acres of residential land off Macedonia Road in Oakwood Village.

Mr. and Mrs. Balbir Singh Basi, 5438 Millbrook Rd., Bedford Heights, donated the land June 23 to the society, following a special Sikh Bible reading ceremony at their home which began the morning of the previous Friday.

The reading, known as Akhand Path (a continuous reading of the bible from beginning to end) was held to celebrate the Basi's 25th wedding anniversary June 19 and the 18th birthday, June 10and graduation of their son Guriqbal from Bedford High School, June 12.

Sikhism is a religion originating in the Indian province of Punjab ("five rivers").

Faithful followers throughout the world adhere to the beliefs laid down five hundred years ago by Nanak the first prophet.

The society includes 80 Greater Cleveland families of professionals who meet once per month.

Ishwar R. Balani, President of the Holy Mission of Guru Nanak in Calcutta, India, officiated at the ceremony. He explained that he has been on a 15 month tour of the United States and Canada. He was in Cleveland one week.

This Bedford Times-Register reporter accepted an invitation to the special ceremony.

The Basi home was a Sikh chapel with white sheets covering the carpeting. As they entered, men, women and children took off their shoes and covered their heads with veils or handkerchiefs as a sign of respect for the holy book, which was being read.

All the living room furniture had been removed. Men and women sat on opposite sides of the living room with their legs crossed, listening, chanting, praying.

The women were dressed in colorful saris with red, orange, green and brown patterns. A cloth canopy was suspended from the ceiling near them.

A white-haired woman sat on the floor under the canopy in front of a table covered with various cloths. The bible rested on the table amidst the cloths. The woman read aloud several pages of the scripture, closed the book and momentarily chanted.

Balani led the women in singing with a portable wooden organ, accompanied by the sounds of the sitar, bells, conga (drum) and various native instruments.

Visitors periodically came into the living room, genuflecting on both knees in front of the scripture table and laying down an offering of dollar bills.

The woman closed the bible reading with prayer while all present bowed their heads and later chanted.

Several Indian men distributed parsad, a sweet meal by hand, and a typical native lunch followed.

*Reprinted from *Bedford Times*, August 1, 1974

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A TRIBUTE TO S. MANMOHAN SINGH

Author of English and Punjabi translations
of Sri Guru Granth Sahib, Vol 1-8
Sharomani Gurudawara Parbandhak Committee
Amritsar, India 1969



S. B. SARDAR MANMOHAN SINGH
June 1, 1896 - Sept. 25, 1969
(from: Central Sikh Museum, Golden Temple)

On the solemn occasion of the fifth anniversary of the passing away of the author of English and Panjabi translation of Sri Guru Granth Sahib, I take the opportunity to revitalize the interest of the people in propagating the values of this unique undertaking.

The author, a meritless slave of His, was very mercifully bestowed the service of producing a word-for-word translation of Sri Guru Granth Sahib by the incarnate Guru at a time when he had lost all the materialistic things of the world in migrating from West Pakistan to India in 1947. He neither sought nor received any financial or scholarly assistance from any organization or individuals throughout the twenty-one years of translation and revision which gave him the greatest peace and tranquility of mind. Throughout his lifetime, he never sought nor wanted any self-recognition for the monumental work which for the first time, in this century, made available to the people of the world and the Sikh people in particular, the concise English and Panjabi translation of the Holy Book of the Sikhs.

I would like to bring the following attributes of the author to the attention of the people, which I hope will generate a renewed enthusiasm for the future availability of his work. Although the original translation was completed between 1948 and 1961, it was sent to the printer by the author only after he had completely revised and rewritten the translation once more in its entirety. Hence, the printed volumes 1 to 8 of the translation are actually the revised translation of Sri Guru Granth Sahib done by the author from 1961 to 1969. This is due to the fact that the author did not undertake this stupendous work for personal monetary gain and felt compelled to avail himself of the accumulated experience of over 15 years in producing the best possible translation before it went to the readers.

Despite his limited financial resources, the author bore all of the printing costs of the first volume of the translation before he offered the printed first volume unto the Great Guru by means of an *Ardasa* at the Golden Temple (Sri Harimandar Sahib) in Amritsar on August 3, 1962. The Shiromani Gurdwara Parbandhak Committee, Amritsar, came to know of the translation like the rest of the people from the author in 1962. At the author's request, the S.G.P.C., the only representative body of Sikhs, agreed to print, distribute and sell all of the 8 volumes of this translation of Sri Guru Granth Sahib at no profit-no loss basis. The author and his eldest son, Dr. Khushdarshan Singh, were responsible for getting the remaining 7 volumes of the translation printed. The printing of the translation was finally completed in 1969, just prior to the demise of the author.

Presently, the great goal of wide-spread availability of the translation to the vast majority of people in India and abroad remains unfulfilled since only one thousand complete sets of the translation were printed. If this tribute to the author serves no other purpose, let it be known that a monumental literary work of almost 5000 printed pages has been produced and is awaiting eagerly to be read by the scholars and the people alike. The greatest homage to the author's selfless service of over twenty-one years, will be to make his work available to the people of India and the rest of the world for generations to come. This task can be accomplished by utilizing the modern methods of off-set reproduction of the original printed translation.

Gurdarshan Singh Thind, M.B.B.S., M.S. (cardiology), F.A.C.P., F.A.C.C., Ballwin, Missouri, U.S.A.

SIKHISM AT THE CROSSROADS

DR. GURNAM SINGH SIDHU*

The establishment of a handful of Sikhs in a modern metropolitan area and its development into a cohesive and dynamic community in America need careful planning and setting of goals and continuous efforts to carry them out. Some aspects of this vast problem have been touched upon here while others have not even been mentioned. Our collective thinking and cooperation is needed to prevent the disintegration of the community or its assimilation into the melting pot of America. Religious, organizational, cultural, educational and economic aspects have been dealt with in this article.

INTRODUCTION

An analysis of the highly complex and multifaceted problems facing the Sikh people is an undertaking which may be most appropriate for an organization like the Singh Sabha Shatabdi Committee. Yet the process of expressing our observations and assessing our potential may make a positive contribution towards changing the destiny of our generation and of those that follow us. This article will address specifically the problems concerning the Sikh Community settled in America and the leadership issues affecting all Sikhs.

There is an overwhelming concern among the educated and enlightened Sikhs about the future course of Sikhism and about the forces of erosion and destruction working against it. Some suggest that the nature of threats is insidious and subtle, virulent and permanent and therefore not comparable to the crises and tragedies of Sikh history. The struggles of Guru Gobind Singh, the great *Ghalughara,* and the collapse of the Sikh Empire were largely the results of external tyranny and treachery. Sikhism met these challenges and in some cases emerged stronger after the initial shock. Can Sikhism cope today with the forces that may smother it, engulf it or poison it?

The answer to this question lies in the actions of men and women within the Sikh community and in the vision and integrity of its leadership. I emphasize the importance of vision and foresight because the Sikhs at times, have given away the fruits of brave struggles and sacrifices into the hands of astute and perfidious manipulators whose goals conflicted with the aspirations of the Sikhs. The Sikh community not only has to overcome the consequences of the blunders of the past, but also has to use its best genius to assure dignified survival and growth.

LOST SOVEREIGNITY AND ENDANGERED SURVIVAL

It is well documented that in the statement of the British Cabinet Mission to India in 1947, the Sikhs were recognised by the British Sovereign Power as the *third* party entitled to inherit the British Political Sovereignity of India. In March 1947, the late Mr. Jawahalal Nehru as president of the All India Congress Party, gave a public undertaking to the Sikhs that an area in the North of India shall be carved out in which "the Sikhs may also breathe the air of freedom". Such offers by the Indian leaders made the Sikh leadership reject the British offer of an independent seperate State for the Sikh nation. Later on, when the Assembly of free India that framed the Indian Constitution, rejected any concept of a Sikh state, the Akali Sikh representatives expressed their frustration by refusing to sign the Constitution Act.

Today some prominent Indian Sikhs tell us of economic colonialism in Punjab, and of subtle pressure by ruling circles to replace the Punjabi language with Hindi, Others suggest that being a Sikh is considered by Indian rulers as being anti-nationalistic as a result of the distorted emphasis on secularism in India and that the press, movies and the media, intentionally or unintentionally are eroding and masking the values, culture and language of the Sikhs. Some complain that the separate identity of the Sikhs is being erased; that the children of affluent Sikh families are adopting the non-Sikh ways (consciously or subconsciously)

*Dr. Sidhu is a physicist, with the Lawrence Livermore Laboratory of University of California in Livermore, California. He is the former chairman of the Parbandhak Committee of the Sikh Center of the San Francisco Bay Area. Dr. Sidhu is currently active as a Trustee and the Secretary of the Sikh Foundation as as well as a member of the Board of Editors of the *Sikh Sansar.*

to please and flatter their rulers, and that an increasing number of children of affluent Indian Sikhs are beginning to marry the non-Sikh ruling classes in preference to Sikhs. Few persons have the courage and the strength of character to swim against the tide when it is apparently painless to be absorbed by the ruling majority and sometimes rewarding in terms of positions. To demonstrate their conviction in secularism and to please their rulers? it is not uncommon for opportunistic Sikh officials to damage other Sikhs or the cause of Sikhism. Still others complain that because of the power and means at their disposal and without any consequences to themselves, the ruling circles can, at will, threaten, tempt, flatter, buy off or use any Sikh politician or leader to do things not in the interest of the Sikh community. The list of such complaints is long and it is commonly believed that without political sovereignity Sikhism will be extinguished or will cease to be a positive vital force. The naivete' and shortsigntedness of the Sikh leadership in the past and disunity and corruptibility with power in the present are usually blamed for the present plight of the Sikhs.

NURTURING THE TRANSPLANT

Although we sympathize with the just aspira-.ions of the Sikhs in India, for political independence, our prime concern here is with the future of Sikhism in America. (of course the leadership problems are the common denominator in the two situations). Those of us in the Western world, having the advantages of education and successful professional lives, free from struggle for existence, living in a society where religious, cultural, and ethnic diversity is zealously defended, may provide a sustaining example for those living in other parts of the world. However, it is clear that while the number of Sikhs living in America has increased and have brought with them not only rich Sikh heritage, but also some undesirable practices and tendencies that need to be eradicated.

Although some of us may be deeply religious, the plain fact is that the majority of Sikhs do not fall into this category. In fact many of us went through what was euphemistically called free thinking during and following our University education. What brought us together was our emotional link to the Sikh heritage, the Punjabi language songs and expressions, and the ethnic pride born of our past. Very quickly, a number of small Sikh organizations were formed in most metropolitan areas in America and steps were taken to have Gurdwaras for *Sat Sang.* Will our love of Sikh heritage and culture inspire us to build a society rich of high ideals or will dullness and frustrations combine to hasten our disintegration!

RELIGIOUS PRACTICES

Let us first take the most important aspect—the religious practices. The only source of religious authority is Guru Granth Sahib and in case of a misunderstanding, a representative of the highest seat of the Sikh religion should issue an interpretation. Yet there are some seemingly devoted Sikhs who because of their allegiance to some "*sant*" or local "*guru*" tend to make a fetish of practices such as being vegetarian, and follow practices that are not essential for a Sikh. On the other hand, there are also those who do not stop at having violated the Sikh practices. They show open hostility toward the Sikhs who follow the path laid down for Sikhs and maintain the Sikh form. For example, a newly arrived Sikh who decided to stay in a Gurdwara while seeking employment, was shocked by the attitude of many clean shaven Sikhs that frequently came there. They scolded him for not becoming one like them and tried forcibly to cut his hair. At other times ecumenism is carried too far by saying, "Sikhism is for everyone; the Gurus never turned anyone away". On a visit to a big city on the East Coast, I was shocked when I was introduced to a non-Sikh-cigarette-smoker as one of the directors of the local Sikh organization.

Any understanding and sympathetic person will appreciate that there can be a whole spectrum of individuals, with varying degrees of strength of belief, in a community. But there should be no doubt about what the ideal is and that any violation of the Gurus laws is only due to our inability to achieve perfection. Just because the majority of us violate some code of Sikh life at some time or another, does not mean that we should not honor those who follow the codes of living as prescribed, or that we are to abandon the effort to live up to that ideal!

Although I do not feel qualified to comment specifically on the methods of our religious teachings and prayers, as a layman I would prefer to hear more interpretation and discussion and not just recitation. An *Akand Path* may bring some degree of peace of mind but interpretation of *Guru Granth Sahib* would bring greater spiritual uplift and moral direction to our lives. It is for this purpose that the change from the traditional *"Granthi"*, who merely recites, to a real *"Giani"*, who is an accomplished scholar in religion is extremely necessary.

Our system of proslytizing and making outsiders aware of Sikhism needs to be examined. In practice the Sikhs from India can not easily get rid of the Indian mentality of caste consciousness and closed group and frequently give others the false impression that one has to be born a Sikh when in truth any person can adopt Sikhism as a faith. Whereas, in my University days I was invited by Christians frequently to come to their churches, Indian Sikhs in general are hesitant to include others in their religious activities, thereby depriving their American friends of a very rich experience.

The treatment of European or American Sikhs by those from India is a case in point. Although many of us are happy to have them in our midst, some have treated them with suspicion and hostility because of their attachment to the personality of their spiritual leader. The fact is that these Sikhs are perhaps more devoted to Sikhism than some of us and could easily learn more if we offered a system of teaching. They have excellent self-discipline and are better capable of undertaking and accomplishment of assigned tasks because of their firm commitment, deep dedication, and superb organization. By not welcoming them in every kind of Sikh community activity we are wasting a great potential. Whereas missionaries from other churches try their best to reach others, we are failing to encourage and give assistance to converts that are anxious to learn.

ORGANIZATION AND LEADERSHIP

The problems of leadership are the most crucial and all pervasive and affect every sphere of our community activity. At the present time the most frustrated people in the Sikh community are those who undertake to do some service, and the most vexing problem is that of the man who has a gripe against other *sewedars* or wants to be the president of the Gurdwara and decides to throw his weight around, beyond the limits of propriety. Usually such a person does not have a professional life that could provide outlet for his desire to gain recognition. If such a person can get a few other sympathizers to join him, the old feudal strife begins in the community. This makes it virtually impossible for the community to make any further progress and unless good sense prevails, the bad often succeed in frustrating and driving out the good.

Another equally common scenario is that of an influential individual clinging too tightly to a position of community trust and leadership and using every concievable manipulation to avoid sharing the responsibilities. Ironically the motivation for this control does not stem from any personal financial gain but is always related to his desire to gain prominence and recognition. It is hard for such persons to realize that they would be gaining more of everything and additional respect and esteem if they would share the responsibilities with others in the community. But these attitudes arise from universal human failings and are prevalent in some form among all religious and ethnic communities. What is encouraging is the fact that the Sikh ideals of humility before the Sangat and sharing with others, should remove these conditions and create favorable environment for positive developments.

It has been observed that dedication and spirit of service are not lacking among the Sikhs in America. But successful channelization of these resources for planning and execution of programs have in general been difficult to accomplish.

The method of selection of leaders or *sewadars* is immaterial as long as the mechanisms for using the best persons in the community are involved. Establishment of long term goals, and procedures to achieve them, must be formulated with the help of the *Sangat.* This will avoid the problems often created by haphazard plans, backed by ignorant emotions and temporary zeal and made irrevocable by a *"Jakara".* Then the wide distribution of responsibilities for various projects and tasks, a system of checking and reporting of progress and proper recognition of all services performed by individuals must be conscientiously practiced.

This sharing of responsibilities will not only utilize all the available multifaceted talent but will also build strong bonds in the community. Mutual respect instead of destructive jealousy can be promoted by recognizing and honoring those that contribute their services and diverse talents so that the accusations of clinging to the position of control would seldom arise.

It is a truism to say that instituting and enforcing good rules makes people honest. Some well meaning but misguided Sikhs insist that it is unnecessary to make or follow bylaws, etc. because *"panj pyaras"* have the authority to follow whatever they consider right. *Such divine guidance is to be sought in making the rules not to avoid them and there is no substitute for having a set of working rules!* Arrogant persons will try to put themselves above the *Sangat's* rules and to distort or misuse them. In such circumstances it must be a matter of

honor and duty for every *Sangat* member to follow the truth and not favor a person just because of personal friendship, or because of previous feuds, gripes, and grudges against someone else.

EDUCATION AND CULTURAL GOALS

Beyond the achievement of the goal of a Gurudwara, a Sikh community has to take steps and make plans to pursue activities that may not be necessary if we were living in Punjab. Generally, we live widely scattered in metropolitan areas. Our children see each other no more than once a month. For the rest of the time they are under the influence of non-Sikhs and it is a fact that the first generation children try to be more American than the natives. What they hear or see in Gurdwara is so far removed from their daily experience at school or from what they see on T.V. that it's impact is diluted. Little is being done anywhere to meet this problem and as a result we are wasting our most important asset, for these children will not have learned to appreciate the richness of their Sikh heritage and may stray away from it. We must capture their interest, imparting to them knowledge of religion, ethics, history, and culture of the Sikhs. We must make ourselves aware of techniques successfully used by other communities (churches) here in America whose organizational skill is well known and whose numbers are increasing at a swift pace. These activities might include: family nights, peer group teaching, group participation in musical programs, sports, and inviting outsiders in so that we can let them see the outstanding aspects of life in a Sikh Community.

The number and resources of the Sikh communities can now support private Sikh schools in the forseeable future, perhaps only in places like Yuba City, California, Vancouver, and Victoria, B. C., Canada. But the weekly instruction in Gurdwara could be supplemented by intensive education for a period of a few weeks each year in a summer camp, including sports and other activities for youth. Expensive plans like sponsoring once a year lectures in a university can have some value other than publicizing the efforts of the Sikhs. But the publication of books and periodicals may be a better use of resources.

The single most important step may be the establishment of a Sikh Institute of Education and Research in North America which can be used for a variety of educational and scholarly activities and is feasible and practical at this time.

In our efforts to develop cohesive communities of the Sikhs not enough attention has as yet been given to the value of cultural and social activities. The fact is that these are the forces that usually bring a community together. Without going into specifics, we can visualize that, with some effort, it is possible to arrange for an occasional evening of cultural show, Punjabi *"mela"*, variety entertainment, etc. Beyond that production of Punjabi plays and encouragement of art and literature are the desirable long term goals.

ECONOMIC WELFARE

In the real world, economic and political power are essential for the advancement of any individual group, religious, or ethnic entity. I consider every Sikh who has achieved academic and professional excellence, economic success or prominence in any other sphere of life, as an asset to Sikhism provided he does not in any way undermine Sikhism. In order to help young or newcomer Sikhs achieve their educational and employment goals each community organization must set up mechanisms for prompt assistance and guidance for such persons. The availability of such assistance should be well publicized to make it useful.

The establishment of a small number of Sikhs in a modern metropolitan area and its development into a cohesive and dynamic community in America need careful planning and setting of goals and continous efforts to carry them out. Some aspects of this vast problem have been touched upon here while others have not even been mentioned. Our collective thinking, genius, and cooperation is needed to prevent the disintegration of the community or its assimilation into the melting pot of America. It is hoped that this article will stimulate further thinking and discussion of where we stand, what our goals should be and how we can achieve them.



The next issue

of the SIKH SANSAR (December 1974) will feature

HIS HIGHNESS MAHARAJA YADAVINDRA SINGH OF PATIALA

You are invited to submit articles, news items, and other materiol pertinent to the subjcct. Deadline for manuscripts is November 1. Kindly mail all material to:

Editor, The SIKH SANSAR
Post Office Box 727
Redwood City, California 94064

In future issues

The SIKH SANSAR plans to feature special subjects such as

- SIKH HISTORICAL SHRINES
- SIKH ART
- SIKH CONTRIBUTIONS TO INDIA'S INDEPENDENCE
- MANAGEMENT OF SIKH ORGANISATIONS

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions to Authors" inside back cover.

In the previous issue

MORE THAN ASKED FOR*

(Prarthanatit Dan)

*Dr. Rabindranath Tagore

(For a Sikh to cut his tress-knots
Amounts to discarding his dharma.)

The Pathans brought, bound hand and foot, the Sikh prisoners,
Shahid Ganj earth turned red with their blood.
The Nawab addressing Taru Singh, said unto him:
"I wish to spare thy life".
Taru Singh retorted: "Spare my life"!
"Why thou dishonourest me?"
Said the Nawab: "Thou art the bravest of the brave,
'I don't wish to wreak my anger on thee:
Give me the tress-knot, only this I beg of thee".
Taru Singh replied: "O Nawab, thy request
with my heart I comply and liberally grant thee
More than what thou beggest of me:
My head with my tress-knot."

*Translated from Bengali by
Capt. Bhag Singh of the
"Sikh Review"

PORTRAIT OF A SIKH

I

His house a temple of of Lord
Where holy praise he sings,
Like hermit he lives all his life
Though amidst all worldly things.

II

He loves as brothers all the men,
As sisters woman fair,
And humbly works to serve the world
And all receive his care.

III

Resigns he to the will of God
In actions great and small,
The Lower self he has subdued,
And minds won't rise or fall.

IV

Birth and death his helpmates are,
His soul finds both as balm.
The joys and griefs affect him not
His mind keeps cool and calm.

S. Sardul Singh Caveeshar



S. HUKAM SINGH

A MESSAGE TO THE SIKHS OF AMERICA

"I wish them well and hope they will prosper. I hope they will not get detached from their original culture. I am glad they have made a good impact here but fear the next gen generation may get lost in the ocean (of America)."

This was the message S. Hukam Singh, ex-speaker of the Indian Parliament sent to the Sikhs of America when the *Sikh Sansar* correspondent interviewed him at the house of Mr. Balbir Brar in Washington on June 20th.

S. Surjit Singh Barnala, Ex-education minister, added that the Sikhs in America should work unitedly for the uplift of the community here and provide assistance to any who needed it. Amritsar would give guidance on any religious problems that might arise. He also mentioned the new groups of American Sikhs and advised Indian Sikhs to help and cooperate fully with them.

S. Hukam Singh and S. Surjit Singh Barnala had arrived in Washington from India with S. Gurcharan Singh Tohra and S. Mohinder Singh, President and Secretary of the Shromani Gurdwara Parbhandak Committee, respectively, to tour America and view the progress of the Sikhs here.

They said they felt cooperation between Sikhs here and in India could provide better educational opportunities for Sikhs from India in certain fields. They requested both moral and financial support for their fight against the decline in moral values and religious belief that has set in. Although the Sikhs in India were progressing well in agriculture, technology, medicine, engineering and military service, they did face many problems. With the help of the Sikhs in America progress towards a more aware, sincere, and technically competent community could be made. . "Problems are forces which hold a community together and unite them" S. Hukam Singh said.

The Sikh leaders were given a welcome by the Sikh Temple.



THE SIKH DELEGATION ON A GOOD WILL VISIT TO THE UNITED STATES WAS RECEIVED BY AMBASSADOR T.N. KAUL ON JUNE 21 AT HIS RESIDENCE. FROM L TO R: SARDAR GANGA SINGH DHILLON, GIANI MOHINDAR SINGH SECRETARY: SARDAR HUKAM SINGH FORMER SPEAKER OF LOK-SABHA: AMBASSADOR T.N. KAUL: SARDAR GURCHARAN SINGH TOHRA M.P.: SARDAR SURJIT SINGH M.L.A. FORMER EDUCATION MINISTER, PUNJAB AND MR. BALBIR SINGH BARAR.



GURCHARAN SINGH TOHRA



GIANI MOHINDER SINGH



ATTENDING A CEREMONY IN YUBA CITY



S. SURJIT SINGH BARNALA



A HAPPY MOMENT . . . . . .

THE RELIGION OF GURU NANAK

PRINCIPAL S. HARBHAJAN SINGH*

The composition of the Guru Granth is unique not because it contains the wisdom of about five centuries but because it also shows a broad vision of the Gurus and the way they ever wanted to have the hole humanity unified into the one way of God, Love and Peace.



PRINCIPAL HARBHAJAN SINGH

Guru Nanak, the founder of Sikh Religion, was a man of God, intoxicated with the divine wine of His Name and a staunch believer in His Existence. He laid all the emphasis on the Oneness of the Supreme Lord and preached to, one and all, the Fatherhood of God and Brotherhood of man. It is for his message of Love, Service and Equality of man that he is rightly known as an Apostle of Peace and Humanity. He is also acclaimed as the World-Guru because of his love for the lowly and down-trodden, refusal to recognize division of men on the basis of caste, colour, creed or place and an inner urge to awaken the soul of man to its real heights and reality of its divine origin.

The Guru, in spite of the difficult means of transportation and communication, was the most travelled man of his times. In his four famous tours *(Udasis)* to four different directions of this continent (Asia), he covered, over twenty thousand miles, mostly on foot. He went to even Egypt and other Arab countries and beyond the Himalayas. While giving his message about the universal principles, he held so dear, he was always lucid and logical, clear and convincing, philosophical ɛ fearless in the discussions he so often held with advocates of other faiths, and it is no wonder t being wedded to Truth and Truthful-living he ways carried the day and brought them over to views.

As Guru Nanak believed more in example t in mere precept, so, it took him and his nine s ceeding Gurus 230 years to create a "Perfect m the *Khalsa* (the pure)". The tenth-Guru, Gu Gobind Singh, loved and honoured the Khalsa much that he saw no difference between the G and the Khalsa. The Khalsa was the Guru and tl Guru was the Khalsa. And it was no vain boa: The later history of sacrifices of the Khalsa showed and clearly proved that the Khalsa lives the Guru and the Guru always lives in the Khals

The Sikh Gurus were really great in so ma other ways, too. Guru Arjan, the fourth-succes: of Guru Nanak, compiled the sacred volume Guru Granth Sahib which was unique in the sen that it includes not only the Word *(Bani)* of tl Gurus alone, but that of some thirty Saints of different communities and so-called high and l castes who lived long before the Gurus. Jaide (Brahmin) was born in Bengal in 1170 A.D. a Farid(Muslim) in 1173. It is, in fact, a sacred Boo of spiritual synthesis, and as such, a successfu experiment of "Emotional Integration" and "Coexistence". The composition of the Guru Granth is unique not because it contains the wi dom of about five centuries but because it alsc shows a broad vision of the Gurus and the wa they ever wanted to have the whole humanity unified into the one way of God, Love and Peac

The Great Religion of the Sikh Gurus is the religion of the Scientific and the Space Age. Th Gurus, centuries ago, talked of millions of worlds universes, suns and moons, as the science show today. they base their teachings on reason and tru wisdom. There is no place for blind faith, religiou fanaticism or bigotry in the fundamental principle or actual day to day working of the Sikh religion There, one finds, not only toleration for others, but selfless service and heavenly sympathy for all. What the Gurus want is that a Hindu, Muslim or a

*S. Harbhajan Singh is principal of the Shahid Sikh Missionary College, Amritsar. He occupied positions of Assistant and Additional Secretary of the Gurudwara Parbandhak Committee. He has authored six books on Sikhism.

Yogi etc., should become real Hindus and Muslims, and Godly people. Real religion does not teach to hate and persecute persons of other faiths. All are judged before God and rewarded for their good actions towards others and not by the mere fact that they belonged to any particular religion.

In a close and well-knit-world of today, one, unlike his fore-fathers, has the choice and privilege to adopt any religion he likes. So, in such circumstances, the Sikh Religion has the brightest chance and scope to become a world-religion. All religions contain truth but Sikhism contains the fullness of truth.

The sooner the world realizes this simple truth, the better it is for it. Only thusly can it escape from the total annihilation from deadly destructive weapons which, one day, are bound to be used because of the hate, distrust and fear which is nursed by man against man, and a nation against nation.

In such a worsening and unenviable situation of crisis of character (truthful living) The Kendri Sri Guru Singh Sabha Shatabadi Committee, in particular, has taken in hand the noble but uphill task of reclaiming the Sikh Youth and spreading the unique Gospel of the guru Granth to millions of souls, stranded at the brink of ego, greed, lust and materialism. It is heartening to note that the Shatabadi Committee, with the Guru's grace, is making a sustained determined and well-planned effort to achieve the distant goal of its high and much needed performance.



A RETROSPECTIVE ON A STALWART SIKH

Sardar Puna Singh was born in 1886 in the village Maqsudpur, Jullunder district, Punjab. He journeyed to North America and reached California in 1906. He worked and travelled in the Western United States until 1922 when he returned to India. The following year he brought his wife, Bibi Nand Kaur, back to the United States where they settled down to make a new home. Sardar Puna Singh established a farming business in Yuba City, California by 1929 and since then had lived there with his wife, children, grandchildren and great grandchildren. He remained an active member of his family and community until July 15, 1974 when he died after a brief illness.

To live a creative and constructivd life within whis world without ever forgetting the Source from which life comes and into which it returns, is a basic concept of Sikh philosophy. The experiences, activities and attitudes of Sardar Puna Singh exemplify this concept. In his lifetime he devoted himself equally to his work, his family, his community and his religious ideals.

As a Sikh Puna Singh kept the *rehats*, including daily recitation of the *banis*, from a very early age. Neither settling in a new land, nor confrontation with a different culture, nor sometimes hostile attitudes discouraged him from adhering to his religious and philosophical beliefs. In the early years after reaching California, he joined his fellow Sikhs to support the building of the Stockton Gurdwara. Thereafter, he never failed to visit or attend functions at this center. Some years later, when he had settled in Yuba city with his family, he would make the two-hour drive to Stockton in the early hours of the morning so that he, his wife and children could enjoy *Asa di Var* at dawn. By 1950 the Indian community in the Yuba City area had begun to expand. Recognizing the need for local religious center, Sardar Puna Singh called for the building of a gurudwara in the area. He, his wife and a few close associates encouraged others to become involved and evoked participation by holding *sangrands* in their homes. After many years of persuasion and perserverence, the Sikhs of Northern California and Yuba City joined together to build the lovely Gurdwara that is enjoyed by the entire community today.

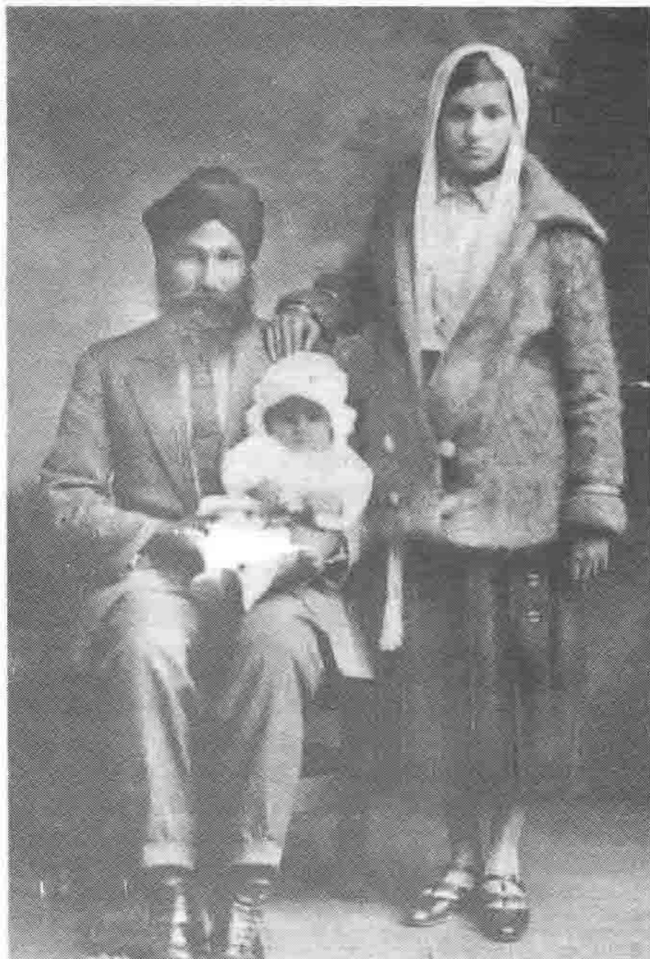
As a member of the Indian community in America, Puna Singh shared the enthusiasm of such groups as the *Ghadar* Party and the Indian Education Society. He participated in many of the activities of these organizations and gave monetary support whenever called upon to do so. In later decades he was a member and officer o Indo-American Society in Yuba City. Durinş past several years he served as a member o: board of directors for the Yuba City Gurudw

In the American community, Puna Singh an active member of numerous farming assc tions and cooperatives and always participate the international functions presented by vari social organizations in the area.

As an Indian, Sardar Puna Singh never fc his homeland. He and his wife made several ti to India, taking some of their children and gra children with them on two occasions. He wa always a firm believer in Indian independence an active supporter of the Ghadar movemen Throughout the years, he took interest in and c tributed to religious, cultural and educationa stitutions in India.

As an immigrant in America, he joined wi other hard-working individuals to build railwa develop farms and promote the prosperity wh evolved in the United States during the twenti century. Although retired from active farming the last ten years, he continued to direct the op tion of the family farms.

As a family man, Puna Singh kept close ties his home in the Punjab while he and his wife rai their seven children in California. As a father insisted on the children learning Punjabi, appreciating their religion and culture and unde standing the value of hard work and self-relian For his children, grandchildren and great gra children, he was not only the head of the family also the epitome of a culture and tradition wh they seek to understand. His strength of chara ter, self-respect and independent nature never minished with age or limited mobility due to arthritic condition. It is this dynamism of his sp and personality which will continue to give strength and inspiration to his entire family.



SARDAR AND MRS. PUNA SINGH WITH THEIR ELDEST SON, KIRPAL IN 1925.



A FAMILY PORTRAIT TAKEN DURING THE 1960's WITH MANY OF THE CHILDREN AND GRANDCHILDREN.



SARDAR AND MRS. PUNA SINGH CUTTING CAKE AT THEIR FIFTIETH WEDDING ANNIVERSARY CELEBRATION, 1972.



A PORTRAIT TAKEN IN THE SINGH HOME JUST PRIOR TO LEAVING FOR A TRIP TO INDIA IN 1966.

FATHER OF FIELD HOCKEY IN U. S. A.

DONALD L. MILLER*

Searching for what he could do for America, Mr. Dhillon decided upon a bold course of action. He would make field hockey popular so that one day people of the United States could watch their own hockey team competing with honor with teams from all over the world in the all-time sports summit — the World Olympics.

Field hockey teams from ten nations will gather in Washington, D. C. October 10 through 14 in a tribute to a Sikh from the Punjab India Ganga S. Dhillon. The gathering will be the tenth annual playing of the John F. Kennedy Memorial International Field Hockey Championship, a tournament created by Mr. Dhillon a few years after his arrival in the United States. As the teams in the tenth annual games parade by on opening day — bearing the flags of Kenya, Canada, Pakistan, India, Germany, Great Britain, Ireland, France, Italy, Jamaica, Bermuda and the USA — Ganga S. Dhillon and a few others will recall other times and other days.

When Mr. Dhillon arrived in America in 1961, there was not a single men's field hockey team in the capital of the world's most powerful nation. The United States had failed to place a field hockey team in competition in the 1960 World Olympics and would fail again in the Olympics of 1964. This failure bothered Mr. Dhillon. Back home in India — boys and girls, men and women — played field hockey. Nine Sikh Punjabis were on the Indian team in the Olympics in 1960. Of the 11 team players on the Indian Gold Medal hockey team in the 1964 World Olympics, eight were Punjabi Sikhs.

Searching for what he could do for America, Mr. Dhillon decided upon a bold course of action. He would make field hockey popular so that one day people of the United States could watch their own hockey team competing with honor with teams from all over the world in the all-time sports summit — the World Olympics.

Knowing that even the longest journey begins with a single step, Mr. Dhillon organized a hockey team in Washington, D. C. On it he had six Indian Sikhs, several Pakistanis, and the rest were Germans and Britishers. It was during between-play discussions at an international tournament in Hamilton, Ontario, Canada, later in 1964, that his next daring step was conceived. An international field hockey tournament would be organized in Washington, D. C., the political and news capital of the nation. Every sense of his being told hi that news of hockey would spread from that tou nament, and interest in it would grow througho the country.

Working day by day without rest and witho funds, the first tournament was organized for O tober 1965. There were only six teams: three fro Canada and three from the USA. But, it was start.

Moreover, the tournament, though small, bc one of the proudest names in the world — the name of a famed sportsman and a young Preside of a young nation who had inspired young peop all over the world to serve the cause of intern tional friendship: *John F. Kennedy*.

The first annual John F. Kennedy Memori International Field Hockey Championship To nament revealed weaknesses as well as strengt Field hockey had been introduced to the Un States early in the 20th century by an English woman. She introduced the sport at Vassar C lege. The game quickly spread across the coun as a girl's game. Not only that, it was a game girls who attended private preparatory school and the most expensive of women's colleges. there was a human resource of hockey players the USA, its richest lode was among women.

With a sure sense of what was practical, M Dhillon opened the JFK Tournament to wome teams. Women's participation, instead of driv the men away, actually attracted men's teams the tournament. So, the number of teams grew each succeeding tournament. Not satisfied w the impact of writing letters about the games teams in Europe and Asia, Mr. Dhillon went abroad, not once, but repeatedly. In 1970 the JI Tournament Committee selected 30 players (men and 15 women) from North America to t part in the third annual international field hoc festival in Hamburg, Germany. In their comp tion with teams from 30 hockey teams from over the world, the fame of the JFK Tournam in Washington spread.

Outstanding world leaders began to send lett of congratulations. Rene G. Frank, Presiden

*Chairman of the Board of Braddock Publication, Inc. Washington D.C.

the Federation Internationale de Hockey, wrote in 1971: "The initiative of those persons who had the idea to associate every year the Game of Hockey, which is based on fairness and friendship, to the memory of the great man who was the President, John F. Kennedy, deserves to be praised."

Prime Minister Pierre Trudeau wrote, also in 1971: ". . . Recognizing the importance of the event, I am pleased that Canada will be represented by nine men's and women's field hockey teams from Montreal, Toronto and Ottawa."

Other messages came from E. Newbold Black, IV., President of the Field Hockey Association of America: ". . . my most sincere congratulations and thanks, and those of the FHAA, to the organizers of this tournament and particularly to its President, Ganga Singh Dhillon, who was the originator and the chief architect of this Championship . . ." From U. S. Senator Mark Hatfield, who opened the tournament in 1970, came this message: "All good wishes as you continue to do your part to promote increased understanding between peoples of different backgrounds and cultures. I am grateful to my friend, Ganga, and his work in bringing us together here in this special event."

Astronaut James A. Lovell, Jr., speaking for the President of the United States, said: "The President . . . is most pleased, as Late President John F. Kennedy would have been, to have the representatives of so many nations gathered here in an atmosphere of good sportsmanship and friendly rivalry. Our very best wishes to you."

In succeeding years came like messages from Their Excellencies, Ambassador of India, T. N. Kaul,; Ambassador of France, Jacques Kosciusko-Morizet; Ambassador of Canada, Marcel Cadieux, and the Ambassador of Jamaica; from congressmen James C. Corman, Chairman of the JFK Tournament Committee, and Bob Mathias, a two-time Olympics Decathalon gold medalist.

Sportswriters, and commentators' attention was attracted to the tournament as the number of teams increased. Mark Asher of The Washington Post wrote, with a sense of amazement: "Men's field hocky is not a sissy's game. One player suffered a cut over an eye yesterday, another pulled a muscle and a third was forced to miss some action after a shot caught him on the shins."

Washington Post sports columnist Bob Addie noted: "Field hockey, when played by top performers, is an exciting sport. There is an annual John F. Kennedy Memorial Field Hockey Championship here staged by Ganga S. Dhillon, a transplanted native of India who has popularized the game in Washington."

After observing the play at one tournament, Major General Toland M. Glezer, U. S. Army, commented: "I'm anxious to get a sport started in the Armed Forces that you don't have to be seven feet tall and weigh 250 pounds to compete." Field hockey has been part of the Council of International Military Sports since 1971. Pressures have been mounting from other military forces for the United States to develop Armed Forces teams for International competition.

What makes Ganga S. Dhillon happy is that field hockey is gaining popularity in the United States. There has been an upswing in street hockey. A flash action of Olympic field hockey now appears on lead-ins to Wide World of Sports, a TV presentation. Most of all, the John F. Kennedy Memorial International Field Hockey Championship Tournament started ten years ago with six teams—had the participation of 35 teams in 1973. To celebrate the 10th Anniversary, the Tournament is headed toward its greatest triumph with 40 teams anticipated. Washington D. C. alone has six well organized Hockey Clubs today for men and five for women. It is the best hockey center in the Northern Hemisphere. This is all a tribute to a Sikh with the determination to make his dream for America come true.

Ganga S. Dhillon is now President of in Travel, Inc., an international travel agency in Washington, D. C. The successful sportsman and sports-promotor is now headed toward a successful career as an entrepreneur. Mr. Dhillon believes that his beard and turban are not a liability to his acceptance and success in the United States. Indeed, he believes them to be an asset, a living symbol of his devotion to his faith.

Everyone who knows Mr. Dhillon and spends much time talking to him — and such folk number in the hundreds, at least — know of his deep love for America and the American way of life. He respects America and the system into which he fits so brilliantly. Yet, at the same time, he wears the Sikh symbols with pride. He is proud, and deeply grateful, to be a successful Sikh in the United States.



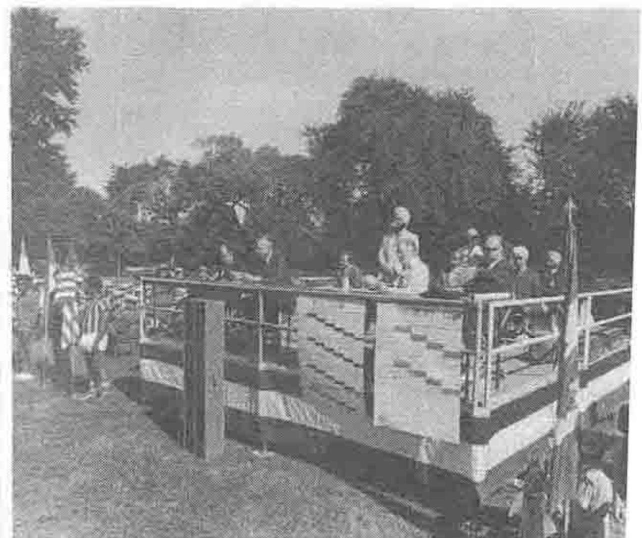
THE FIRST FIELD HOCKEY CLUB IN WASHINGTON D.C.



JESSE OWEN – THE WINNER OF 5 GOLD MEDALS – 1936 OLYMPICS IN MUNICH, GERMANY AND GANGA S. DHILLON



SITTING: DELJIT S. SEMI, PETER MOULDENHOUR, ROBERTO KATTNER, AMERDEEP S. RANDHAW, GURBAX S. DHILLON. – STANDING: ELBY WILLIAMS, STUART PURNELL, S.S. BAWA GANGA S. DHILLON, AND SATWANT S. BAJWA.



AT THE OPENING OF THE 9TH ANNUAL J.F.K. CH PIONSHIP GAMES (L TO R) E.N. BLANC-PRES. F.H., J.A. MIDDENDORF-SEC. OF NAVY, CONG. JAME CORMAN, MR. WILLIAM McNAMARA-DIRECTOR INTER SERVICE SPORTS OF THE U.S. (in the back LT. COLONEL JOGINDER SINGH MANN - FOR SPEAKER, PUNJAB S.S. BULLAR-INTERNATIO FIELD HOCKEY EMPIRE.

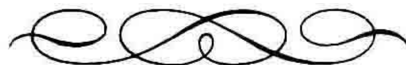
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Local News

Dr. G. S. Sidhu

SAN FRANCISCO

The four dignitaries from India, S. Gurbachan Singh Tohra, S. Hukam Singh, S. Surjit Singh Barnala and Giani Mohinder Singh, visited the U. S. in connection with the Singh Sabha Shatabadi were received warmly and enthusiastically in the San Francisco Bay Area. Speaking at a dinner arranged in their honor by the Sikh Foundation, S. Hukam Singh expressed his pleasure in meeting the Sikh communities in various cities and observing their activities.

A large gathering of the San Francisco area Sikhs was also arranged under the auspices of the Sikh Center. S. Gurbachan Singh Tohra, the president of the S.G.P.C. urged all Sikhs to maintain the form given to them by Guru Gobind Singh, to learn and use Punjabi language, to follow the Sikh way of life, and to keep in contact with the S.G.P.C. for mutual help. S. Hukam Singh spoke mostly about their innocent entanglement in the local feuds in California and regretted the misunderstandings caused by their attempt to follow the schedule of activities arranged by the host organizations. Impartial observers felt it would have been best for S. Hukam Singh to ignore these problems including the hostile printed matter circulated against them outside the San Francisco Area.

HOUSTON, TEXAS

On Thursday, July 11, 1974, at about 3:30 p.m. the building of the Gurdwara Sahib caught fire during a thunderstorm. A neighbor called the Fire Dept. but by the time the fire engines arrived the whole building was engulfed by the flames. The Sikhs could only save a part of Sri Guru Granth Sahib and a few *Gutkas;* the rest was burnt to ashes. Only the *Nishan* was still standing. According to the traditions, the rites for Sri Guru Granth Sahib were performed near the Nishan Sahib on Sunday, July 14, 1974. The ashes were later submerged in the San Jacinto River.

ALBANY, N.Y.

Dr. J. S. Uppal, Professor of Economics, Stat University of New York at Albany is co-author o a newly published book.

Can Cities Survive? The Fiscal Plight of American Cities. (St. Martin's Press, New York) 1974.

This is Dr. Uppal's fourth book besides severa papers published in professional journals.

YUBA CITY, CA.

S. Hari Singh Everest, 1587 Redding Ave., Yuba City, has been selected to appear in this year's edition of the guide to Community Leade and Noteworthy Americans, published by the American Biographical Institute.

Sirdar Everest worked for 12 years in civil se vice in India and Pakistan. He has a master's degree from Stanford University and teaches i Yuba City. He is a trustee of the Sikh Foundatio of the United States and a member on the Editori Board of *The Sikh Sansar.*



Letters to the Editor

BEGINNING IN KANSAS CITY

July 8, 1974

Dear Editor:

You will be glad to know that the Sikh Sangat Comprising of ten Sikh immigrant families in Greater Kansas City Area has established a society under the name 'The Midwest Sikh Association'. The sole purpose of this organization is to organize the Sikh religious and cultural activities in this area and also to bring together the Sikh Sangat in the four states of midwest U.S.A., (Kansas, Nebraska, Missouri, and Iowa) A fund under the object of Gurudwara Construction has been established with start of offerings made at the monthly Sat-Sang meeting which so far has been organized in the homes of Sikh Sangat. Efforts are on the way to buy some suitable plot for the construction of Gurudwara in this area.

It will not be out of the way to mention here the great affection and love of Dr. Kirpal Singh, M.D. of Iowa State Mental Institute at Clarinda (Iowa) who donated $1,051 towards the Gurudwara fund. Donations of any amount are requested and most welcome from the Sikh Sangat in U.S.A. and Canada for this purpose. Necessary official receipt will be issued for each donation received from the Sikh Sangat.

Donation can also be sent to the following office bearers:

Mr. Jagjit Singh Hundal
314 West Archibald Street
Kansas City, Missouri

Dr. Kirpal Singh, M.D.
Box 338
Mental Health Institute
Clarinda, Iowa 51632

Very truly yours.
Hardip Singh, *Treasurer*
The Midwest Sikh Association
P. O. Box 59, 4520 State Avenue
Kansas City, KS 66102

Book Review

S. PARTAP SINGH KAIRON COMMEMORATION VOLUME 1966

S. PARTAP SINGH KAIRON COMMEMORATION VOLUME 1966 by Qaumi Ekta Weekly, 3-A, saf Ali Road, New Delhi-1, India. 216 pp., Paper. Price: Not quoted.

"In terms of patriotism, initiative and public spirit, in my considered judgement, in the whole of India there is not another man (or a woman) who can measure up to S. Partap Singh Kairon." These were the very words in which Pandit Nehru, the late Prime Minister of India, paid a tribute to Sardar Kairon.

"My whole life is political. Whether I stay in the front, or in the back, my main aim in life is a dedication to the welfare of the villagers, the peasants, the poor, the disadvantaged and the Harijans. May this ideal be uppermost in my mind till my last breath. This is my pledge." This is how Sardar Kairon stated the mission of his life.

Who was, then, the real Sardar Kairon? How did he become the idol of the most powerful man of his country — P. Nehru? What made him a target of an assassin's bullet?

The *Commemoration Volume* will reveal many of the hidden details about the life of Sardar Kairon — the arhhitect of the modern Punjab.

The Qaumi Ekta Weekly deserves credit for its painstaking efforts to produce a highly important and useful material for reference purposes. Both the English and the Punjabi sections, are well-edited. There is hardly any page without actual photographs which lend to the volume's beauty and clarity.

Hari Singh Everest

A SIKH FAMILY IN BRITAIN

A Sikh Family in Britain, by W. Owen Cole; published by Pergamon Press Ltd., Oxford (1973), Price $2.00

The central aim of this book is to put across the basic informational elements of the faith, history, culture and Social customs and institutions of the Sikhs. The author has chosen one Sikh family as his focal unit of study and thereafter he has applied a situational approach method to explore and enunciate the general pattern and way of life of this family — which in turn have significantly and demonstrably been determined by the dictates a age old practices of the Sikh Religion. The chi merit of this approach is that it seems to incite ai sustain the interest of the reader. An attempt l been made to cover the vast tracts of immedi relevance of the map of Sikhism and many a lai marks and milestones bearing on the developme of the Sikh people have been skillfully etched

The appended 'Project' sections are keyed each chapter of the book. These 'Projects', on t whole, are thoughtfully planned and as such should serve as imaginative exercises for obta ing the feedback, reinforcing learning process deepening understanding of the subject under cussion. The tackling of the exercises can an should become an educationally worthwhile ac ity.

Many important points have been made wh shed light in the understanding of the Sikhs, e regarding the attitudes and character of these p ple. It is satisfying to note that the vital point h been unequivocally, emphatically and, of cour quite appropriately, driven home to the read that the Sikhs are deeply religious and staun followers of their faith. The Sikhs are an affal good humoured, adaptable, liberal, tolerant resilient human beings, who can and indeed do quite at home in any society or culture. The history can abundantly vouch for these qualitie the Sikh attitudes and character.

Yet it is fundamentally important to apprec that the Sikhs harbour a deep seated will to be to remain, first and foremost, as Sikhs/Khalsa whichever society they might be living. Never less the Sikhs prove themselves in every way t the loyal citizens who are fully conscious of civic and community duties and obligations as sponsible, mature and above all an integral pa the society and culture in which they happe dwell.

As one reads through the pages of the bo becomes increasingly obvious that the Sikh R ion has tellingly influenced the Sikhs in their look and attitude in all aspects of their lives. magnitude and weight of this particular poin very often not adequately appreciated and c prehended by the non-Sikh, particularly We or European writers. However, I hasten to that Mr. Cole has apparently broken away this school of depreciatory writers and has a emerged as a new trend-setter at this partic level of study in the Sikh Religion.

The author has sufficintly detailed the intricate ceremonious and social aspects of the Sikh Way of Life. But the major strength of this book seemingly and essentially emanates from the author's firm and clear grasp and appreciation of the underlying principles and precepts of the Sikhism, which undoubtedly engross, influence and eventually shape the Sikh outlook, attitude, behavior and overall Sikh Way of Life as practiced by the professors of the Sikh Religion. Mr. Cole's treatment of his subject of study is sympathetic, and he has assumed a healthy, balanced, rational and appreciative approach, which so glaringly and all too frequently, conspiciously is lacking amongst the English and German writers and commentators on Sikhism.

There is ample evidence that the author of this book has made and determined, genuine and mature attempt to convey, within the space of odd hundred pages, the true spirit of Sikhism; and in my estimation he has succeeded in achieving his set aim, i.e., to bring about in a straightforward and uncomplicated way an understanding of the Sikhs and their Religion, amongst the teenager segment of the British society. His book augurs a good beginning.

Finally, I am obliged to record some critical observations regarding the various shortcomings, technical and others, which ostensibly mar the quality of this book.

My first critical comment is to draw attention to the fact that it ought to have been realized that this book will be read by the English-knowing Sikhs and non-Sikhs alike. It is evident that the interests of the Sikh readers were either ignored altogether or at best were placed in the position of utter subserviency. Had this not been the case then various offending remarks, which definitely fall far short of the requisite criteria and propriety that are categorically the Sikh religious scriptures and personages, must have eigher been dropped or linguistically restructured. Neglect on this score has regrettably unnecessarily, and quite disproportionately tarnished the otherwise excellent quality of the contents and the image of the book. I shall quote only a few instances.

On page 29, the Holy Scriptures of the Sikhs have been blatantly and irreverantly referred to simply as 'book'.

The Sikhs are zealous and unflinching guardians of the sanctity and the absolute authority of their Sacred Scriptures, which they fondly and reverentially address as Sri Guru Granth Sahib. For the Sikhs/Khalsa the majestic authority of their eternal and ever-living 'Guru', i.e., the Sri Guru Granth Sahib, — as Teacher and Spiritual Guide — is absolute, total and final. Any slighting remark, such as referring to the Holiest of the Holy Scriptures of the Sikh/Khalsa, as a mere 'book', however, innocently and inadvertantly made, is bound to injure and inexcusably offend the sensitive religious sensibilities and the spiritual sentiments of the Sikh World. Such linguistic antics are just not uttered or written in the Sikh scheme of things, and are never tolerated.

On page of 46, Guru Hargobind is likened to Robin Hood etc. as a folk hero. Such analogies are not only perverse but also in an unutterable bad taste.

Other Gurus are often named without the obligatory prefix of 'Guru . . .'

Perhaps Mr. Cole is not to be blamed for these slips of pen. But his knowledgeable advisors ought to have known better and it was their duty to warn Mr. Cole that the inclusion of such unwarranted remarks or omissions of remarks will be found unbearable by the Sikh readership. Suffice it to say that the ground of religious etiquette of the Sikhs should have been tread more warily.

Regarding the technical side of the book, it would appear that the selection of the photographs and sketches is very poor and leaves a lot to be desired. The uniqueness and distinctiveness of the Sikh/Khalsa personality requires a competent medium for its meaningful portrayal. Unfortunately the sketches in the book appear to be of caricatural nature and thus being inadequately communicable and miserably failing to do justice either to the external image or the proper visual impact of the Sikh personality. Instead the usage of selective professional photographs will have been a far better proposition.

Furthermore, there occur in the book some irrelevant inclusions of photographs and sketches, as well as making some important exceptions and omissions. Forexample, the insertion of Mr. Gandhi's representation on page 19 is not only singularly out of place but also it is cardinally inappropriate, because he has usurped the space in this book at the expense of some other deserving Sikh leaders. Instead of him, Akali Phoola Singh and Baba Kharak Singh — although a fleet-

ing cursory mention of Baba Kharak Singh has been made — who were the supreme and pioneer Sikh freedom fighters for one and all, and zealous guardians of libertarian tradition of humanity, ought to have been accorded their rightful and pictorial place in the history of the Sikhs. Similarly, a pathetic treatment of complete connivance has befallen the other prominent Sikh leaders, such as Master Tara Singh and Giani Kartar Singh, who were not only the contemporaries of Mr. Gandhi and Panjab's and India's stalwart politicians, but also actively participated, as representatives looking after the Sikh and Panjabi interests, in the independence of India negotiations with Sir Stafford Cripps Commission. Master Tara Singh's photograph would have better fitted the bill.

There is scant reference to the Sikh martyrs and other freedom fighters, who made supreme sacrifices with their own lives in order to keep alight the torch of human freedom and religious and political liberty.

One of the most disappointing omissions in this book is the non-appearance of any sketch or photograph of Guru Gobind Singh. I personally, and I am not alone in thinking in this manner, cannot imagine or accept a book on Sikh Religion, which could so casually dismiss and omit a representation of graphic quality of Guru Gobind Singh. Such a miss is totally inconceivable.

Yet again, Maharaja Ranjit Singh, *Sher-E-Panjab* the Lion of the Panjab — is also conspicuously pictorially absent from the pages of this volume. How can anybody realistically endeavour to narrate the history of the Sikhs, Panjab and even India without displaying this colourful and powerful character and a leading actor in making the Panjabi history, is just incredible and very hard to understand.

There are cases of mis-spellings and other small scale errors as well, into which I won't dare to probe at this stage.

I am hoping that the preceding suggestions, which draw attention to various serious shortcomings, will be heeded to, and that these drawbacks will be arighted, when this book hopefully enters its second edition. The author will do well to take a long look at the points that have been raised.

Finally, according to my sincere estimation, this book certainly deserves to be read widely both by the Sikhs and non-Sikhs alike; in fact, by everybody who has an intelligent interest in the Sikh Religion and the Sikh people. I am confident that the readers will discover a pleasurable and inspirational experience assiduously interspersed in the pages of this publication. On this score, unhesitatingly recommend this book as essential reading for the genuine seekers of truth.

A. K. Singh Aujla,
Director-General
Sikh Studies Research
Foundation (U.K.)
37 Kennedy Avenue
Fixby, Huddersfield,
Yorkshire, HD2 2HH.

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2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles would be considered for serialisation in consecutive issues.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate related material. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Punjabi script portions of the manuscripts submitted must be typewritten originals of high quality.
8. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
9. At this time no payment is envisaged for the material to be published in SIKH SANSAR.
10. A brief biographical sketch of the author and list of his other publications should also be included.
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12. The Editorial Board reserves the right to make any changes in the material submitted that it deems necessary to conform to the style and standards of the SIKH SANSAR.
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